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BOOK REVIEWS

Essays and Studies Presented to William Ridgeway on His Sixtieth Birthday. Edited by E. C. QUIGGIN. Cambridge: University Press, 1913. Pp. xxv+656. 25s.

Like other books of its kind, this large volume of essays bids defiance to the reviewer whose space is limited. The unusual breadth of Professor Ridgeway's interests is strikingly shown, in humorous vein, by Mr. Godley's admirable heroic couplets, which open the volume, and in earnest by the variety of subjects treated by the contributors to the work—colleagues, friends, and pupils of the distinguished scholar. The studies are arranged in three groups, twenty-five papers dealing with the classics and ancient archaeology, seven treating of mediaeval literature and history (including two Irish texts), and fifteen on anthropology and comparative religion. The interest of the Greek scholar will not be confined to the first division, for the second contains Mr. Wace's account of "A Byzantine Inscription from Okridha," and the third, Dr. Rendel Harris' "The Dioscuri in Byzantium and the Neighborhood"; but there is room here only for brief notices—enough, it is hoped, to guide the classical reader—of the papers in the first group.

The first paper, Professor R. S. Conway's penetrating study of the structure of *Aeneid* vi, is a valuable supplement to Norden's commentary. In the second, "A New Clue to the Order of the Platonic Dialogues," Mr. J. I. Beare supposes "that Plato's dialogues contain marks of the steps by which their author gradually withdrew from the fallaciously simple Socratic doctrine (i.e., that ἀπερή = ἐπιστήμη), and made his way nearer and nearer to the conclusions which, taking full account of feeling, are found in the *Republic* and the *Laws*." Upon this theory he arranges the dialogues (pp. 36-39), and in the remainder of the essay explains his reasons for the positions assigned. L. C. Purser follows with "Notes on Cicero ad Atticum xi," in which he discusses some twenty difficult passages. Father Browne's "Aristotle's Theory of Poetic Metre" involves a discussion of the meaning of ἡ τοῖς μέτροις in the vexed passage at the beginning of the *Poetics* (1447 a 29). He renders the words "metrical language of course," denying the disjunctive force to ἡ here; but at the end of the paper he suggests three different methods of handling the phrase.

In his paper "ΔΙΑ ΛΙΘΟΝ and Iovem Lapidem," Mr. E. Harrison questions the usual reading of Polybius iii. 25. 6, and holds that διὰ λίθον or διὰ λίθον or διὰ λίθων was the author's meaning; but in view of certain Latin evidence he does not venture to assert that Jupiter the Stone is "a god begotten by a stone on a preposition" (p. 98). A. S. F. Gow ("Elpis and Pandora in Hesiod's *Works and Days*") discusses the difficult ll. 90-104 and shows reasons for doubting Pandora's original connection with the jar-story. A. W. Gomme ("The Ancient Name of Gla") adds Phlegya and Gyrtion to the list of possibilities. Mr. J. T. Sheppard ("The Partheneion of Alkman") offers a new version and suggests an ingenious interpretation of ll. 36-101.

Two companion studies in Greek religion are presented by Miss Harrison and Mr. F. M. Cornford. The first is styled "Sophocles' *Ichneutae*, Col. ix. 1-7, and the δρώμενον of Kyllene and the Satyrs." The author notes a connection between the lines cited and a class of vases representing the Anodos of an earth-goddess attended by leaping satyrs. Kyllene she holds to be a local earth-goddess, the mound shown on the vase (within which the goddess rises) is originally a bee-hive treasury, and the δρώμενον—readers of Miss Harrison will anticipate the conclusion!—is the summoning of a year-god. Fortunately Miss Harrison does not ask us to believe that Sophocles was conscious of these inner meanings. Mr. Cornford ("The ἀπαρχαί and the Eleusinian Mysteries"), following a suggestion of Warde Fowler about the Roman *mundus*, holds that the ἀπαρχαί of grain sent to Eleusis were not merely thank-offerings, but seed corn stored up in underground granaries (στροφαί) for use in the next sowing. The mythical descent and return of Kore (the corn-maiden) refer to the depositing of seed grain in the house or treasury of Pluto and its later removal, not to the sowing and sprouting of grain in the earth.

I have abandoned the order of the book to group together here the papers of interest to the archaeologist, which occur for the most part toward the middle of this division. G. F. Hill ("Was It the Mint of Smyrna?") describes sixteen bronze coins and eight blanks of copper found near Smyrna, and infers from the circumstances of the find that the place must have been the mint of Smyrna itself or of some neighboring small town. Mr. R. M. Dawkins describes "A Re-cut Gem from Melos," (p. 167), a prehistoric steatite, originally with some animal design, but later fashioned into a Christian amulet. P. N. Ure presents "An Early Black Figure Vase from Rhitsona in Boeotia" (p. 178). Mr. E. M. W. Tillyard republishes and gives the first satisfactory illustration (p. 186) of "An Attic Lekythos from Sicily," with a quaint and interesting group of gods as fishermen—Poseidon, Hermes, and Heracles. Mr. Flinders Petrie ("Some Royal Signets") describes, among others, a bronze official ring of Ptolemy IV and a gold ring with the cartouche of Antoninus Pius (p. 193). O. L. Richmond, writing on "The Temples of

Divus Augustus and Apollo Palatinus upon Roman Coins," contends that the temple of the latter, not the former, is shown on a certain bronze coin of Caligula (Cohen 9-11), and proposes a new theory as to the site of the *Templum Novum Divi Augusti* (sketch map, p. 212). Mr. R. C. Bosanquet ("Some Axes and a Spear," p. 269) points out that a certain bronze ax found near Patras has an exact counterpart in one found in Campania, and calls attention to the evidence it furnishes of early intercourse between Greece and Italy. An iron spear-butt (σπυρωτήρ) said to be from the same neighborhood, he shows to be similar to certain bronze pieces found at Olympia and previously wrongly called spear-heads.

Returning to the philological papers: D. S. Robertson ("The Authenticity and Date of Lucian *De Saltatione*") upholds the genuineness of the piece and assigns it to 162-65 A.D. Professor Mahaffy ("The Arithmetical Figures Used by Greek Writers during the Classical Period") groups together a few passages in Herodotus (i. 72) and Thucydides (iii. 50, 68; iv. 116), where he holds that errors have arisen from misreading of "literary symbols" for numbers; these, rather than the lapidary figures, he believes to have been used by writers of the classical period. Mr. A. B. Cook ("Nephelokokkygia") suggests that the close of the *Birds*, with its parody on the *hieros gamos* of Zeus and Hera, may have special reference to the Argive version of the story, connected with Mount Kokkygion, where Zeus, in cuckoo form, was united to Hera. W. M. L. Hutchinson ("Two Notes on Nemean iii") interprets the "Asopian Water" of ll. 3-4 as referring to the bay between Salamis and Aegina, and reads ἄγραν for ἀγοράν, l. 14. W. H. Duke contributes a new edition and a valuable discussion of "The Fragments of Heraclides the Critic" (on the cities of Greece).

Less directly related to the interests of Greek and Latin scholars are "Notes on Iranian Ethnography," by J. H. Moulton, whose recent death is deplored by all students of ancient religion and history: "A Bactrian Winged Lion," by Sir Hercules Read; and "An Early Dynastic Vase in the Fitzwilliam Museum," by F. W. Green.

The American reader will be interested in the late R. Y. Tyrrell's clever version in Eupolideans of a passage in the *Biglow Papers*. It is to be regretted that the volume does not contain a bibliography of Professor Ridgeway's writings—for which we would gladly exchange the account of the dinner in his honor.

The scholarly value of the papers is in general very high; they should be accessible to all classical investigators. The typography (by John Clay, at the University Press) is beyond praise; and the illustrations, a valuable feature of the volume, are all well executed.

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